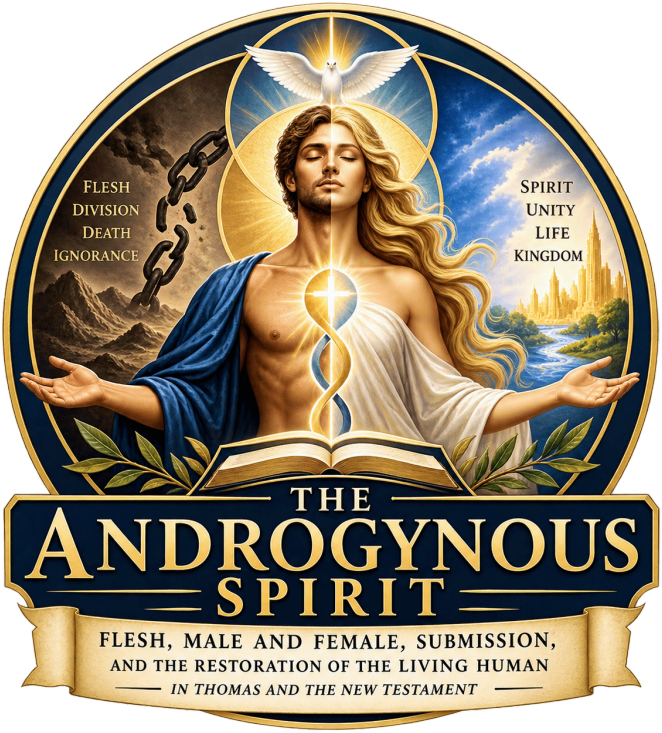
The Androgynous Spirit
VOLUME III of III

Flesh, Male and Female, Submission, and the Restoration of the Living Human in Thomas and the New Testament



The Androgynous Spirit VOLUME III of III.....1
Flesh, Male and Female, Submission, and the Restoration of the Living Human in Thomas and the New Testament..1
Reverend Moshe Reed..... 17
Copyright & License.....19
Appendices.....21
Appendix V — Ephesians 5:21–33..... 21
The Text..... 21
1. The Place of Ephesians 5..... 22
2. “Submit to One Another”.....23
3. Mutuality and Hierarchy.....24
4. The Wife's Submission.....25
5. “Your Own Husbands”.....25
6. Headship.....26
7. Headship Is Not Ownership..... 26
8. Christ as the Standard.....27
9. The Husband's Command.....28
10. Sacrificial Headship..... 28
11. The Cross as the Model.....29
12. The Husband's Responsibility.....29
13. The Wife's Responsibility.....30
14. Submission and the Lord.....31
15. Limits of Human Authority.....31
16. The Husband's Submission to Christ.....32
17. Christ Above Husband and Wife.....32
18. The Church and Christ.....33
19. The Mystery.....34
20. One Flesh.....34
21. Two Become One.....35

22. Fleshly and Spiritual Union.....35
Marital.....35
Mystical.....35
23. The Androgynous Interpretation.....36
24. Union Does Not Erase Distinction..... 36
25. Thomas 22 and Ephesians 5..... 37
26. The Inner and Outer Marriage.....37
27. The Husband as Guide.....38
28. The Wife as Companion..... 39
29. “Loves His Own Body”.....39
30. Nourishing and Cherishing..... 40
31. Masculinity Transformed..... 40
32. The Feminine Within the Male..... 41
33. The Feminine and Submission..... 42
34. Mutual Completion..... 42
35. The Household as Microcosm..... 43
36. The Household and the Kingdom..... 44
37. The Powers of Darkness..... 44
38. Spiritual Warfare Within Marriage..... 45
39. The Husband's Greatest Temptation.....46
40. The Wife's Greatest Temptation..... 46
41. Mutual Sanctification.....47
42. Marriage as Spiritual Discipline..... 48
43. The End of Selfishness..... 49
44. The One Flesh as Communion..... 49
45. Marriage and the Androgynous Human.....50
46. The Mystery of Christ and the Church.....50
47. The Bride and Bridegroom.....51

48. The Divine and Human....52
49. The Greater Mystery.... 52
50. The Final Synthesis.... 53
Conclusion — The Household Order and Mutual Obligations....53
Appendices....56
Appendix VI — Romans 7–8.... 56
Flesh, Spirit, Death, and Life.... 56
1. The Central Movement....57
2. Romans 7: The Divided Human....57
3. The Law and Knowledge....58
4. The Inner Human....58
5. The Other Law.... 59
6. The Body and the Conflict....60
7. Flesh Does Not Simply Mean Matter.... 60
8. Flesh as Orientation.... 61
9. The Body of Death....61
10. The Answer....62
11. Romans 8: The Great Transition.... 62
12. No Condemnation....63
13. The Law of the Spirit of Life....64
14. Sin and Death....64
15. The Spirit Gives Life....65
16. The Mind Set on Flesh.... 65
17. The Mind Set on Spirit.... 66
18. Flesh and Hostility....66
19. The Person in the Spirit....67
20. Spirit Dwelling Within....67
21. The Body Remains.... 68

22. Spirit as Governing Principle.....69
23. Death and Life..... 69
24. Spiritual Death..... 70
25. Resurrection.....70
26. The Heavenly Body..... 70
27. The Adoption of Sons.....71
28. Children of God.....72
29. Male and Female..... 72
30. The Androgynous Human..... 73
31. Suffering and Glory..... 73
32. The Groaning Creation.....74
33. Cosmic Liberation.....74
34. The Sons of God Revealed.....75
35. Hope.....75
36. Firstfruits of the Spirit.....76
37. Weakness and Prayer.....76
38. The Spirit Knows the Heart..... 77
39. All Things Working Together.....77
40. Foreknowledge and Calling.....78
41. Conformity to the Image..... 79
42. Christ as the Perfect Human.....79
43. The Image of God.....80
44. The One Human..... 80
45. Masculine and Feminine.....81
46. Nothing Can Separate.....81
47. The Powers and the Spirit..... 82
48. The End of Fear.....82
49. Romans 7 and the Divided Human.....83

50. Romans 8 and the Restored Human.....84
Comparative Structure.....84
51. Flesh Is Not the Final Human..... 85
52. Spirit Is Not Escape.....86
53. The Body Transformed.....86
54. The Living Androgynous Spirit..... 86
55. The Spirit and Sexual Identity.....87
56. The Two Traditions..... 87
57. Death and Life..... 88
58. The End of Death..... 89
59. The End of Division.....89
60. The Final Human..... 90
Conclusion — Flesh, Spirit, Death, and Life..... 90
Appendices.....93
Appendix VII — Galatians 3:28.....93
"There Is Neither Male Nor Female…".....93
The Text..... 93
1. The Place of Galatians 3:28.....94
2. The Three Divisions..... 95
Ethnic..... 95
Social.....95
Sexual.....95
3. "Neither Jew Nor Greek".....96
4. "Neither Slave Nor Free"..... 96
5. "Male and Female"..... 97
6. What Does "Neither Male Nor Female" Mean?.....97
7. Equality in Christ.....98
8. One in Christ..... 98

9. Unity Without Erasure..... 99
10. Beyond Social Distinctions..... 99
11. The New Identity..... 100
12. The Restored Human.....101
13. Galatians and Romans.....102
14. The New Creation.....102
15. Old Humanity and New Humanity.....103
16. Connection With Thomas 22.....104
17. Thomas and Paul.....104
Thomas 22.....104
Galatians 3:28..... 105
18. The Difference Between Them.....105
19. Galatians and the Household Order.....105
20. Spiritual Identity..... 106
21. Earthly Order.....107
22. Spiritual Destiny.....107
23. The Hierarchy Is Not Ultimate..... 108
24. Christ Transcends Status.....108
25. The Female Disciple..... 109
26. The Male Disciple.....109
27. The End of Spiritual Competition..... 110
28. The Androgynous Interpretation..... 111
29. What Androgyny Means Here.....111
30. The Masculine and Feminine Within Humanity..... 112
31. Beyond Stereotypes..... 113
32. The One Human..... 113
33. The New Family.....114
34. Baptism.....114

35. Putting on Christ..... 115
36. The New Garment..... 115
37. The Body of Christ..... 116
38. Many and One..... 116
39. The Mystical Body.....117
40. Beyond Ordinary Social Distinctions..... 117
41. The Kingdom Perspective.....118
42. The Present Age.....119
43. The Powers of Division.....119
44. Reconciliation..... 120
45. The Inner Reconciliation..... 121
46. The Outer Reconciliation..... 121
47. The End of Contempt.....122
48. The End of Spiritual Privilege..... 122
49. The Restored Human.....123
50. The Living Androgynous Spirit..... 124
51. The Final Human..... 124
52. The Restoration of Humanity..... 125
53. Unity Without Uniformity.....126
54. The One Spirit..... 126
55. The Final Restoration..... 127
Conclusion — Beyond Ordinary Social Distinctions..... 128
Appendices.....131
Appendix VIII — Thomas 22 and Thomas 114 Compared 131
The Relationship Between "Making the Two One" and "Making Her Male".....131
1. The Two Sayings.....132
Thomas 22.....133

Thomas 114.....133
2. Thomas 22: The Final Unity.....133
3. Thomas 114: The Controversial Transformation.....134
4. The Apparent Hierarchy.....134
5. But Thomas 22 Complicates It.....135
6. The Male Is Not the Final Category.....136
7. "Male" as a Symbol.....136
8. The Important Phrase: "Living Spirit".....137
9. The Actual Destination.....137
10. Thomas 22 Supplies the Final Key.....138
11. The Two Sayings as Complementary.....139
Thomas 114.....139
Thomas 22.....139
12. Mary as the Example.....140
13. Peter and the Old Order.....140
14. The Reversal.....141
15. "Becoming Male" Is Not the Final Hierarchy.....142
16. The Final State Transcends Both.....142
17. The Androgynous Human.....143
18. Androgyny Does Not Mean Biological Erasure.....143
19. The Male Also Must Change.....144
20. The Female and the Male.....145
Female.....145
Male.....145
21. The Same Destination.....145
22. The Pauline Parallel.....146
23. Thomas and Galatians.....146
24. Thomas and Romans.....147

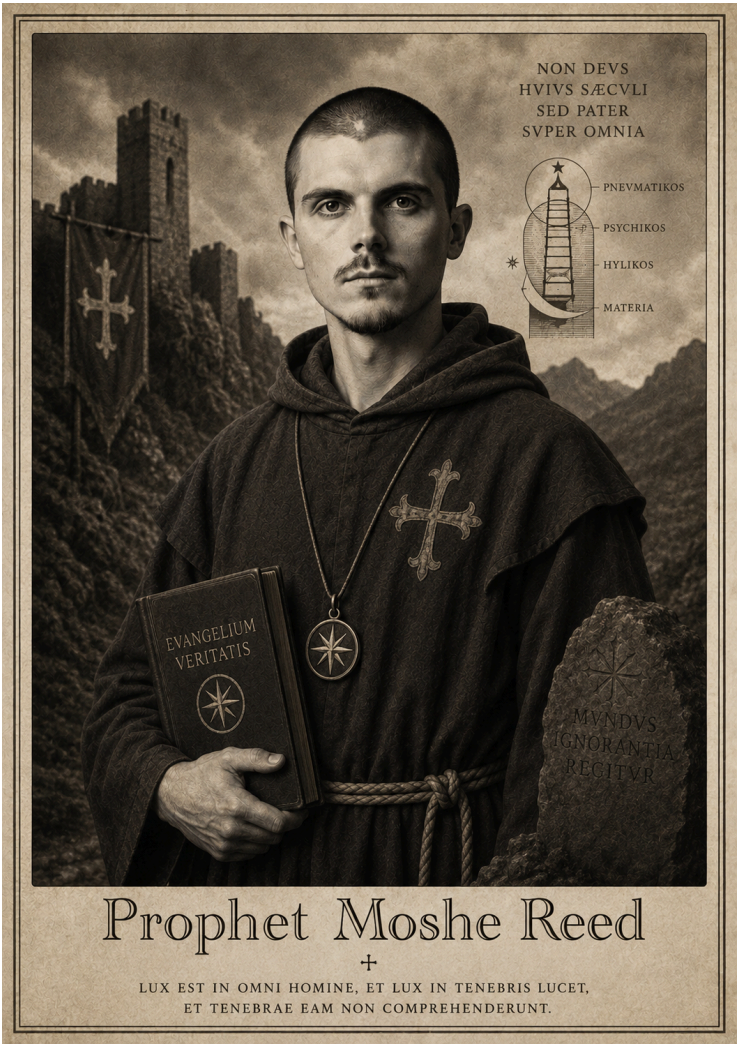
25. The Living Spirit..... 147
26. Spirit Beyond Sex..... 148
27. The Masculine Within the Female.....148
28. The Feminine Within the Male..... 149
29. The Inner Marriage..... 150
30. The Outer Marriage.....150
31. One Flesh and One Spirit..... 151
32. The Difference Between Flesh and Spirit.....151
33. Marriage as Symbol..... 152
34. The End of Division.....152
35. The Restoration of Humanity..... 153
36. The Role of "Male" in Thomas 114..... 153
37. The Role of "One" in Thomas 22.....154
38. A Three-Stage Model..... 154
Stage I — Division.....155
Stage II — Transformation..... 155
Stage III — Integration..... 155
39. The Danger of Stopping at Stage II.....155
40. The Danger of Ignoring Stage II.....156
41. The Complete Reading..... 156
42. The Journey of Mary..... 157
43. The Journey of the Male.....158
44. The Final Human..... 159
45. The Living Androgynous Spirit..... 159
46. What the Concept Does Not Mean..... 160
47. The Kingdom.....161
48. Kingdom as Fullness..... 161
49. The Pleromatic Interpretation..... 162

50. Final Comparison.....162
Final Synthesis.....163
Appendices.....166
Appendix IX — The Vocabulary of the Androgynous Human..... 166
1. Male.....167
Basic Meaning.....167
2. Male as an Earthly Category..... 168
3. Male as a Mystical Symbol.....169
4. The Limitation of the Symbol..... 170
5. Female..... 170
Basic Meaning.....170
6. Female as an Earthly Category.....171
7. Female in Thomas 114..... 172
8. Female and Spiritual Potential..... 172
9. Spirit.....173
10. Spirit and the Human..... 173
11. Spirit Beyond Sexual Distinction..... 174
12. Flesh.....175
13. Flesh as Orientation.....175
14. Flesh and Sexual Identity..... 176
15. Flesh and the Present Age..... 177
16. One.....177
17. One Does Not Mean Identical..... 178
18. One as Integration.....178
19. Living Spirit.....179
20. Living Versus Dead..... 179
21. Living Spirit and John 6:63.....180
22. Living Spirit and Romans 8..... 180

23. Image..... 181
24. The Image and Division..... 181
25. Christ as Image..... 182
26. The Image and the Androgynous Human..... 183
27. Kingdom..... 183
28. Kingdom and Thomas..... 184
29. Kingdom Beyond the Present Age..... 184
30. Union..... 185
Marital..... 185
Psychological..... 185
Spiritual..... 185
Mystical..... 185
31. Union Is Not Confusion..... 186
32. The Hierarchy of the Vocabulary..... 186
Embodied level..... 186
Fallen orientation..... 187
Transformative principle..... 187
Awakened condition..... 187
Restored identity..... 187
Reconciled condition..... 187
Final destination..... 187
33. The Movement of Transformation..... 188
34. Male and Female Are Not Errors..... 188
35. Flesh Is Not the Body..... 189
36. Spirit Is Not Disembodiment..... 189
37. One Is Not Uniformity..... 190
38. Union Is Not Absorption..... 190
39. Kingdom Is Not Merely a Place..... 191

40. The Vocabulary as a Spiritual Grammar..... 191
41. The Vocabulary of Thomas 22..... 192
42. The Vocabulary of Thomas 114.....193
43. The Vocabulary of Paul..... 193
44. The Combined Vocabulary.....194
45. The Androgynous Human as Synthesis.....195
46. The Living Androgynous Spirit..... 195
47. The Restored Image..... 196
48. The Inner and Outer Human.....197
49. The Final Vocabulary.....198
50. Final Synthesis.....199
Appendices.....201
Appendix X — The Complete Synthesis..... 201
A Concise Statement of the Theology of the Androgynous Spirit.....201
1. The Two Natures..... 202
2. Flesh Is Not Simply the Body.....203
3. Male and Female..... 204
4. The Symbolic Masculine and Feminine..... 204
5. The Divided Human.....205
6. Thomas 22.....206
7. Thomas 114..... 207
8. Why “Male” Cannot Be the Final State.....207
9. The Male Also Transcends “Male”.....208
10. The Androgynous Human..... 209
11. The Living Spirit..... 209
12. Paul's Contribution.....210
13. The Restored Image..... 211
14. Christ as the Model..... 211

15. Galatians 3:28.....212
16. Earthly Role and Spiritual Identity.....212
17. The Household Order.....213
18. Authority Is Not Domination.....214
19. The Wife Is Not Spiritually Inferior.....214
20. Titus 2.....215
21. The Woman as Teacher.....216
22. Submission as Discipline.....216
23. The Husband as Guide.....217
24. Marriage as an Image.....217
25. The Inner Marriage.....218
26. Union Does Not Mean Erasure.....219
27. The Cosmic Dimension.....219
28. The Powers of Division.....220
29. From Darkness Into the Kingdom.....220
30. The Kingdom.....221
31. The One Human.....222
32. The Living Androgynous Spirit.....222
33. What the Theology Does Not Claim.....223
34. The Complete Movement.....224
35. Theological Formula.....225
36. The Central Mystery.....226
37. The Final Identity.....226
38. The Final Human.....227
39. The Final Union.....228
40. Final Creed of the Androgynous Spirit.....228



Reverend Moshe Reed

Copyright & License

The Androgynous Spirit VOLUME III of III
Copyright © 2026 by The Logos / Moshe Reed
ISBN:

This book is intended for informational, educational, and spiritual purposes only. It does not provide medical, legal, or professional advice and makes no claims to prevent, treat, or cure any disease or condition. Readers should consult a qualified professional for any health or legal concerns.

This work is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License.

To view a copy of this license, visit:
https://creativecommons.org/licenses/by-sa/4.0/

This means you are free to:
* **Share** — copy and redistribute the material in any medium or format
* **Adapt** — remix, transform, and build upon the material

for any purpose, even commercially.

The licensor cannot revoke these freedoms as long as you follow the license terms.

Under the following terms:
* **Attribution** — You must give appropriate credit, credit must be given to the Logos. Provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.
* **ShareAlike** — If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original.

All conditioned phenomena are like a dream, an illusion, a bubble, a shadow, like dew or a flash of lightning; thus should we perceive them.

Appendices

Appendix V — Ephesians 5:21–33

The Text

A common English rendering of **Ephesians 5:21–33** is:

> **"Submit to one another out of reverence for Christ. Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.**
>
> **"Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.**
>
> **"In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his**

own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body.

"Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh."

"This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband."

English translations differ slightly in wording and punctuation.

---

1. The Place of Ephesians 5

Ephesians 5:21–33 is one of the central texts for the household theology developed in this book.

It contains several interconnected ideas:

mutual submission,

wifely submission,

male headship,

Christ's relationship to the Church,

husbandly self-sacrifice,

marital unity,

and **“one flesh.”**

The passage therefore cannot be reduced to the single sentence:

“wives submit.”

Its treatment of husbands is equally demanding.

---

2. “Submit to One Another”

The passage begins with:

> **“Submit to one another out of reverence for Christ.”**

This establishes the moral atmosphere of everything that follows.

Before discussing differentiated roles, Paul introduces **mutual obligation**.

The Christian household is therefore not supposed to be based upon selfish domination.

---

3. Mutuality and Hierarchy

The passage contains both:

mutuality

and

hierarchy.

The wife is instructed to submit.

The husband is instructed to love sacrificially.

The two obligations are not identical.

They are differentiated according to the household roles described by the text.

---

4. The Wife's Submission

Paul writes:

> **“Wives, submit to your own husbands, as to the Lord.”**

This establishes a particular marital order.

The husband occupies a position of headship.

The wife is called toward willing submission within the marriage.

---

5. “Your Own Husbands”

The instruction is specifically directed toward one's **own husband**.

It is not a general command for women to submit to all men.

This distinction is important.

The passage concerns **marriage**, not universal male authority over women.

---

6. Headship

Paul then says:

> **“The husband is the head of the wife.”**

This is the foundational statement of marital hierarchy in the passage.

Within the framework of this book, headship represents:

direction,

responsibility,

protection,

and **service.**

---

7. Headship Is Not Ownership

The metaphor of headship does not mean that the husband owns the wife.

The wife remains a person before God.

She possesses:

conscience,

spiritual dignity,

moral responsibility,

and **spiritual agency.**

---

8. Christ as the Standard

The husband is compared to Christ:

> **“as Christ is the head of the church.”**

This comparison places an enormous burden upon the husband.

If Christ is the model, then headship cannot simply mean control.

Christ's headship is expressed through self-giving love.

---

9. The Husband's Command

The husband receives perhaps the most demanding instruction in the passage:

> **“Husbands, love your wives, as Christ loved the church and gave himself up for her.”**

The husband is not told merely to command.

He is told to **give himself**.

---

10. Sacrificial Headship

This creates the central principle of Christian headship:

authority → sacrifice

The greater the authority, the greater the obligation to serve.

The husband is therefore called to place his wife's welfare above selfish advantage.

---

11. The Cross as the Model

Christ's self-giving becomes the model.

Christ does not exercise authority merely to glorify himself.

He gives himself for others.

Therefore Christian marital authority must imitate:

sacrifice,

patience,

faithfulness,

and **love.**

---

12. The Husband's Responsibility

The husband therefore carries a particular responsibility within the household.

He must ask:

How can I protect?

How can I serve?

How can I sacrifice?

How can I cultivate peace?

How can I help my wife flourish?

Headship becomes stewardship.

---

13. The Wife's Responsibility

The wife likewise carries a particular responsibility.

She is called toward:

submission,

respect,

faithfulness,

and **cooperation.**

Submission is presented as participation in the marital order.

---

14. Submission and the Lord

The phrase:

> **“as to the Lord”**

places the wife's submission within her relationship with Christ.

The husband is not the ultimate object of worship.

God remains above the marriage.

---

15. Limits of Human Authority

This principle is essential.

If a husband commands something directly contrary to God, Christian theology cannot reasonably make obedience to the husband superior to obedience to God.

Earthly authority remains subordinate.

---

16. The Husband's Submission to Christ

The husband is likewise under authority.

He must submit to:

Christ,

truth,

love,

and **righteousness.**

Therefore the household hierarchy has an upper boundary.

---

17. Christ Above Husband and Wife

The structure can therefore be represented:

God / Christ

↓

husband and wife

↓

household

The husband does not occupy the place of God.

The wife does not belong absolutely to the husband.

Both belong to Christ.

---

18. The Church and Christ

Paul compares marriage with:

Christ and the Church.

The Church submits to Christ.

Christ loves and sacrifices himself for the Church.

Marriage becomes an earthly image of this relationship.

---

19. The Mystery

Paul calls the relationship a:

> **“profound mystery.”**

The marriage is not merely a social institution.

It becomes a theological symbol.

The relationship points beyond itself.

---

20. One Flesh

Paul quotes Genesis:

> **“The two shall become one flesh.”**

This is one of the most important statements for the present book.

Marriage produces unity without destroying the existence of two persons.

---

21. Two Become One

The husband and wife remain distinct.

Yet they become:

one flesh.

This provides an earthly image of the mystical principle found in Thomas 22:

the two become one.

---

22. Fleshly and Spiritual Union

There are therefore two levels of union:

Marital

two persons → one flesh

Mystical

divided human → spiritual unity

The earthly union becomes an image of the deeper spiritual mystery.

---

23. The Androgynous Interpretation

Within the theology developed in this book, the marital union also symbolizes the reconciliation of masculine and feminine.

The husband represents the masculine.

The wife represents the feminine.

Their union creates a new relational whole.

---

24. Union Does Not Erase Distinction

The phrase **“one flesh”** does not mean the husband literally becomes the wife or vice versa.

They remain distinct persons.

Likewise, spiritual union does not require biological sex to disappear.

It means distinction no longer prevents communion.

---

25. Thomas 22 and Ephesians 5

The parallel can therefore be expressed:

Ephesians 5 → two become one flesh

Thomas 22 → male and female become one

The first concerns marital union.

The second describes mystical transformation.

---

26. The Inner and Outer Marriage

The outer marriage can symbolize the inner marriage.

The person integrates:

masculine and feminine

within the spiritual self.

The external relationship becomes an image of internal reconciliation.

---

27. The Husband as Guide

Within the framework established earlier, the husband occupies a guiding role.

But the model of guidance is Christ.

Therefore the husband must guide through:

wisdom,

service,

sacrifice,

and **love.**

---

28. The Wife as Companion

The wife is not merely an instrument of the husband's will.

She is his companion.

The phrase **“one flesh”** emphasizes profound unity.

A husband who harms his wife harms the very person with whom he has become one.

---

29. “Loves His Own Body”

Paul makes this argument explicitly.

> **“He who loves his wife loves himself.”**

The husband is instructed to treat his wife as part of his own embodied existence.

This makes cruelty fundamentally self-defeating.

---

30. Nourishing and Cherishing

Paul says that the husband:

nourishes

and

cherishes

his wife.

These are profoundly nurturing images.

Headship therefore contains a feminine dimension of care.

---

31. Masculinity Transformed

This is important for the book's doctrine of the integrated male.

The husband is masculine in his role.

But his masculinity is expressed through:

nurture,

care,

tenderness,

and **self-sacrifice.**

The masculine becomes integrated with the feminine.

---

32. The Feminine Within the Male

The husband who cherishes his wife demonstrates that spiritual masculinity does not require emotional hardness.

Strength can become tenderness.

Authority can become care.

Leadership can become sacrifice.

---

33. The Feminine and Submission

Likewise, the wife's submission need not be interpreted as spiritual passivity.

She can remain:

wise,

perceptive,

loving,

morally responsible,

and **spiritually awake.**

---

34. Mutual Completion

The husband and wife therefore possess complementary responsibilities.

The husband:

leads and sacrifices.

The wife:

submits and cooperates.

Both:

love and serve.

Both:

belong to Christ.

---

35. The Household as Microcosm

The household becomes a microcosm of the larger theological order.

There is:

authority,

submission,

service,

love,

unity,

and **sacrifice.**

The household becomes a training ground for spiritual life.

---

36. The Household and the Kingdom

The Christian household should reflect the values of the Kingdom.

That means:

authority without domination,

submission without humiliation,

strength without cruelty,

love without possession.

---

37. The Powers of Darkness

This contrasts with the powers described in Ephesians 6:12.

The powers produce:

division,

accusation,

fear,

and **domination.**

The Christian household should resist those patterns.

---

38. Spiritual Warfare Within Marriage

Marriage can therefore become a spiritual battlefield.

The temptations include:

pride,

resentment,

possessiveness,

lust,

selfishness,

and **control.**

The couple must resist these together.

---

39. The Husband's Greatest Temptation

The husband's temptation is to confuse:

headship

with

domination.

Paul prevents this by immediately commanding sacrificial love.

---

40. The Wife's Greatest Temptation

The wife's temptation may be to transform submission into:

fear,

resentment,

passive aggression,

or **self-erasure.**

The command to respect and love within the marriage points toward willing participation rather than mere coercion.

---

41. Mutual Sanctification

The marriage can become a place of sanctification.

The husband learns:

humility,

patience,

sacrifice.

The wife learns:

trust,

cooperation,

respect.

Both become more spiritually mature.

---

42. Marriage as Spiritual Discipline

Marriage is therefore not merely about companionship.

It can become a discipline of:

self-control,

forgiveness,

service,

and **love.**

The spouse becomes a mirror revealing one's remaining weaknesses.

---

43. The End of Selfishness

A successful Christian marriage requires the death of selfishness.

The husband cannot constantly ask:

“What do I get?”

The wife cannot constantly ask:

“What do I get?”

Both ask:

“How can I love?”

---

44. The One Flesh as Communion

“One flesh” therefore becomes more than sexual union.

It represents:

shared life,

shared responsibility,

faithfulness,

and **communion.**

---

45. Marriage and the Androgynous Human

Within the mystical interpretation, marriage becomes an earthly image of the integrated human.

The masculine and feminine meet.

Neither destroys the other.

The two create communion.

---

46. The Mystery of Christ and the Church

Paul ultimately moves beyond marriage.

The marriage points toward:

Christ and the Church.

Christ is the bridegroom.

The Church is the bride.

The relationship symbolizes divine-human communion.

---

47. The Bride and Bridegroom

The symbolism itself contains masculine and feminine imagery.

Christ represents:

the bridegroom.

The Church represents:

the bride.

Yet the ultimate relationship is one of profound union.

---

48. The Divine and Human

The Christ-Church analogy therefore points toward:

divine and human communion.

The human being remains creature.

God remains God.

Yet communion becomes possible.

---

49. The Greater Mystery

The marital union therefore points beyond itself.

The two become one flesh.

Christ and the Church become one spiritual body.

Humanity seeks union with God.

The earthly image points toward the heavenly reality.

---

50. The Final Synthesis

Ephesians 5 therefore contributes several foundational principles to the theology of this book:

the household has order;

husband and wife possess differentiated responsibilities;

the wife is called to submission;

the husband is called to sacrificial love;

both belong to Christ;

marriage creates profound unity;

the two become one flesh;

and marriage points toward a greater spiritual mystery.

Conclusion — The Household Order and Mutual Obligations

Ephesians 5:21–33 presents a household order that cannot responsibly be reduced to:

“the husband commands and the wife obeys.”

The passage begins with:

“Submit to one another.”

It then assigns differentiated responsibilities.

The wife is called to:

submission and respect.

The husband is called to:

love, sacrifice, nourishment, and care.

The husband's headship is therefore radically constrained by the example of Christ.

He is not called to dominate.

He is called to **give himself**.

The wife's submission is likewise placed within her relationship to Christ.

Her husband is not God.

Her conscience ultimately belongs to God.

The two therefore remain distinct persons while becoming:

one flesh.

This becomes an important bridge between the Pauline household order and the mystical anthropology of Thomas.

Ephesians gives the earthly image:

two → one flesh.

Thomas gives the mystical image:

male + female → one.

The earthly marriage becomes a symbol of a greater spiritual mystery.

The husband represents strength, direction, and responsibility—but learns tenderness and self-sacrifice.

The wife represents receptivity, cooperation, and relational unity—but remains spiritually awake and morally responsible.

Both are transformed.

Both belong to Christ.

Both ultimately seek the Kingdom.

And beyond the temporary distinctions of earthly marriage lies the greater mystery:

the divided human becomes one,

the masculine and feminine become reconciled,

the earthly becomes oriented toward the heavenly,

and **humanity enters communion with God.**

Appendices

Appendix VI — Romans 7–8

Flesh, Spirit, Death, and Life

Romans 7–8 provides one of the strongest Pauline foundations for the distinction developed throughout this book between **flesh and Spirit**.

Where the Gospel of Thomas describes the reunification of opposites, Paul describes the transformation of the human being from a condition characterized by **sin, flesh, death, and inner conflict** toward one characterized by **Spirit, life, freedom, and communion with God**.

The two frameworks use different language, but they can be placed into dialogue.

---

1. The Central Movement

Romans 7–8 can be summarized as a movement:

Law → conflict → flesh → death → Spirit → life → freedom → glory

Romans 7 describes the crisis.

Romans 8 announces the answer.

The human being discovers that knowledge of the good is not sufficient by itself.

Something deeper must transform the person.

That transforming principle is **Spirit**.

---

2. Romans 7: The Divided Human

Romans 7 presents one of Paul's most famous descriptions of internal conflict.

The person knows what is good but discovers another power operating within.

The result is contradiction:

“I want the good.”

Yet:

“I do what I do not want.”

The human being is divided against himself.

---

3. The Law and Knowledge

Paul's discussion of the Law demonstrates that knowing what is right does not automatically produce the ability to accomplish it.

Knowledge can reveal the good.

But the human being remains vulnerable to sin.

The problem is therefore deeper than ignorance alone.

---

4. The Inner Human

Paul describes an inner dimension that can recognize and delight in God's law.

This is significant.

The human being is not simply evil.

There is an interior capacity to recognize truth.

Yet recognition and transformation are not identical.

---

5. The Other Law

Paul then describes another principle operating within the members of the body.

The person experiences competing forces.

The result is spiritual conflict.

This provides the foundation for the book's concept of the **divided human**.

---

6. The Body and the Conflict

Paul repeatedly uses bodily language.

Sin operates through the embodied human condition.

But this does not mean that the physical body itself is evil.

The problem is the **fleshly orientation** governing embodied existence.

---

7. Flesh Does Not Simply Mean Matter

This distinction is essential.

Paul's **sarx**, or “flesh,” cannot simply be equated with:

physical matter,

biological sex,

or **the human body itself.**

Paul can speak positively about the body as God's creation while simultaneously criticizing life according to flesh.

---

8. Flesh as Orientation

Within Romans 7–8, flesh can therefore be understood as an orientation of existence.

It is humanity attempting to live apart from the transforming power of Spirit.

The fleshly human is governed by:

sin,

desire,

self-centeredness,

and **death.**

---

9. The Body of Death

Paul's cry reaches its climax:

> **“Who will deliver me from this body of death?”**

The question expresses the desperation of the divided human.

The person cannot liberate himself through willpower alone.

---

10. The Answer

Paul immediately turns toward thanksgiving:

> **“Thanks be to God through Jesus Christ our Lord!”**

The answer to the divided human is Christ.

The transformation of humanity is ultimately God's work.

---

11. Romans 8: The Great Transition

Romans 8 begins with a dramatic change:

> **“There is therefore now no condemnation for those who are in Christ Jesus.”**

The atmosphere changes from:

conflict

to

freedom.

From:

death

to

life.

From:

flesh

to

Spirit.

---

12. No Condemnation

The first consequence of life in Christ is liberation from condemnation.

The Christian is no longer defined exclusively by failure.

The past does not constitute the final identity.

The person becomes capable of transformation.

---

13. The Law of the Spirit of Life

Paul speaks of:

> **“the law of the Spirit of life in Christ Jesus.”**

This is the principle that liberates the human from the law of sin and death.

The transformation is therefore spiritual.

---

14. Sin and Death

The opposing principle is:

sin → death.

Sin produces alienation from God.

The fleshly orientation leads toward death.

Paul's solution is not simply greater external regulation.

It is transformation through Spirit.

---

15. The Spirit Gives Life

This connects strongly with the Gospel of Thomas and the book's earlier discussion of the **Living Spirit**.

The central principle is:

Spirit → life.

The Spirit transforms the orientation of the person.

---

16. The Mind Set on Flesh

Paul contrasts two orientations.

The fleshly mind is directed toward:

fleshly things.

The spiritual mind is directed toward:

things of the Spirit.

The difference is therefore fundamentally one of orientation.

---

17. The Mind Set on Spirit

The person whose mind is set on Spirit moves toward:

life

and

peace.

This is one of the clearest descriptions of spiritual transformation in the New Testament.

---

18. Flesh and Hostility

Paul says that the fleshly mind is hostile toward God.

The problem is not merely particular immoral acts.

It is an entire orientation of existence.

The person is living according to a principle fundamentally opposed to divine life.

---

19. The Person in the Spirit

Paul then makes the decisive statement:

> **“You, however, are not in the flesh but in the Spirit.”**

The Christian possesses a new existential identity.

The person remains embodied.

But embodiment no longer determines the governing principle.

---

20. Spirit Dwelling Within

Paul describes the Spirit as dwelling within the believer.

The Spirit is therefore not merely an external force.

It becomes an interior presence.

The human being becomes a dwelling place of divine life.

---

21. The Body Remains

The presence of Spirit does not cause the physical body to disappear.

The Christian still possesses:

flesh,

mortality,

desire,

and **physical limitations.**

But the person is no longer governed by them.

---

22. Spirit as Governing Principle

The crucial transformation is therefore:

body remains

while

Spirit becomes sovereign.

This distinction is fundamental to the theology of this book.

---

23. Death and Life

Romans 8 contrasts two destinies:

flesh → death

Spirit → life

This is not merely biological death versus biological immortality.

It concerns the fundamental orientation of existence.

---

24. Spiritual Death

Spiritual death is alienation from God.

A person can be physically alive while spiritually oriented toward death.

Conversely, the person who lives through Spirit possesses divine life even while still facing physical mortality.

---

25. Resurrection

Paul then introduces resurrection.

The same Spirit who raised Jesus from the dead will give life to mortal bodies.

This is important.

Paul does not merely promise escape from embodiment.

He promises **transformed embodiment**.

---

26. The Heavenly Body

This complements the discussion in 2 Corinthians 5.

The earthly body is temporary.

The destiny is transformed existence.

The Christian hope is therefore not simply:

body → Spirit without body.

It is:

mortal body → transformed life.

---

27. The Adoption of Sons

Romans 8 then speaks of adoption.

The believer becomes a child of God.

This represents a new identity.

The person is no longer fundamentally defined by the old order.

---

28. Children of God

The Christian becomes:

child of God,

heir,

and **participant in glory.**

The spiritual identity becomes more fundamental than earthly status.

---

29. Male and Female

This is significant for the book's broader anthropology.

If the deepest identity is:

child of God

then biological sex cannot be the entire spiritual definition of the person.

The male and female both become children of God.

---

30. The Androgynous Human

Romans 8 therefore supports the possibility of a spiritual identity deeper than sex without explicitly teaching an androgynous anthropology.

That latter concept is the mystical synthesis developed in this book.

Paul supplies the foundation of **identity in Spirit**.

Thomas supplies the imagery of **male and female becoming one**.

---

31. Suffering and Glory

Paul then introduces suffering.

The Spirit-filled person does not necessarily escape suffering immediately.

The present age remains characterized by:

mortality,

pain,

waiting,

and **imperfection.**

---

32. The Groaning Creation

Romans 8 describes creation itself as groaning.

The problem is therefore cosmic.

Humanity's restoration is connected with the restoration of creation.

---

33. Cosmic Liberation

The creation waits for liberation from corruption.

This connects with the book's earlier themes of:

the present age,

the powers,

corruption,

and **cosmic restoration.**

Salvation is not merely individual.

It has cosmic implications.

---

34. The Sons of God Revealed

Creation waits for the revealing of God's children.

The restored human therefore becomes a sign of a larger cosmic transformation.

Humanity's spiritual restoration anticipates creation's liberation.

---

35. Hope

Paul describes salvation in terms of hope.

The Christian does not yet possess the entire final reality.

The person waits.

The Spirit is the beginning of what is coming.

---

36. Firstfruits of the Spirit

The Spirit is described as **firstfruits**.

This means the present spiritual experience anticipates a greater future transformation.

The Living Spirit is therefore both:

present

and

future.

---

37. Weakness and Prayer

Paul acknowledges human weakness.

The believer does not always know how to pray.

The Spirit intercedes.

This demonstrates that spiritual life is not self-generated perfection.

God assists the human being.

---

38. The Spirit Knows the Heart

The Spirit searches the depths of the person.

The hidden human is therefore known by God.

The deepest identity is not determined by external appearance.

---

39. All Things Working Together

Romans 8:28 introduces the famous statement concerning God working through all things for good.

This does not mean everything that happens is itself good.

It means suffering and disorder do not possess the final word.

God can transform them.

---

40. Foreknowledge and Calling

Paul then describes:

foreknowledge,

predestination,

calling,

justification,

and **glorification.**

These concepts emphasize divine initiative.

Salvation ultimately originates in God.

---

41. Conformity to the Image

One of the most important phrases is the believer's conformity to the image of the Son.

The human is being transformed according to Christ.

This connects directly with the book's concept of the **restored human**.

---

42. Christ as the Perfect Human

Christ becomes the model of transformed humanity.

The human being becomes:

loving,

obedient,

self-giving,

spiritually alive,

and **united with God.**

---

43. The Image of God

The restored human becomes increasingly conformed to divine image.

This recalls the Genesis doctrine of humanity created in God's image.

The fragmented image is restored.

---

44. The One Human

The restored human is therefore the human being in whom fragmentation has been overcome.

The person is no longer fundamentally divided between:

desire and goodness,

body and Spirit,

self and God.

---

45. Masculine and Feminine

Within this book's mystical synthesis, the same principle extends to male and female.

The male and female remain embodied distinctions.

But the Spirit transcends the division.

The deeper identity becomes:

the human in Christ.

---

46. Nothing Can Separate

Romans 8 reaches its climax in the declaration that nothing can separate believers from God's love.

Neither:

death,

life,

angels,

powers,

present,

future,

nor **anything else in creation**

can ultimately sever the relationship.

---

47. The Powers and the Spirit

This is especially important for the book's cosmology.

The powers may influence the present age.

But they do not possess ultimate authority over the person united with God.

The Spirit is stronger.

---

48. The End of Fear

The Spirit therefore liberates the person from fear.

The Christian does not need to live under constant terror of:

death,

powers,

judgment,

or **worldly domination.**

The person belongs to God.

---

49. Romans 7 and the Divided Human

Romans 7 therefore represents:

division.

The person wants the good but cannot consistently accomplish it.

The human is internally fragmented.

50. Romans 8 and the Restored Human

Romans 8 represents:

integration through Spirit.

The person becomes oriented toward:

life,

peace,

God,

and **glory.**

The transition from Romans 7 to Romans 8 therefore mirrors the larger movement of this book.

Comparative Structure

Romans 7	Romans 8

Flesh	Spirit
Sin	Grace
Death	Life
Conflict	Peace
Slavery	Freedom
Condemnation	No condemnation
Fragmentation	Adoption
Mortal existence	Resurrection
Alienation	Communion
Old humanity	Restored humanity

---

51. Flesh Is Not the Final Human

The most important anthropological conclusion is:

the fleshly condition is not the final identity of humanity.

The human being can be transformed.

---

52. Spirit Is Not Escape

Likewise, Spirit does not simply mean escaping physical existence.

Paul's resurrection theology affirms transformed embodiment.

The final human is not merely disembodied consciousness.

---

53. The Body Transformed

The body becomes part of salvation.

This prevents the mystical interpretation from collapsing into simple rejection of matter.

The body is temporary but not meaningless.

It awaits transformation.

---

54. The Living Androgynous Spirit

Within the synthesis developed in this book, the Living Androgynous Spirit can therefore be described as:

a human being whose embodied existence is governed by Spirit rather than flesh and whose masculine and feminine dimensions are integrated rather than experienced as ultimate opposites.

---

55. The Spirit and Sexual Identity

Romans does not explicitly teach that the Spirit is “androgynous.”

That is a mystical extrapolation.

Paul's actual emphasis is that the Christian's deepest identity is **in Christ and Spirit** rather than in the fleshly order.

Thomas supplies the specific male-female symbolism.

---

56. The Two Traditions

The synthesis can therefore be represented:

Paul:

flesh → Spirit

Thomas:

two → one

The combined mystical interpretation becomes:

divided human → Spirit-filled unity.

---

57. Death and Life

The ultimate opposition is therefore:

death versus life.

The fleshly orientation leads toward death.

The Spirit leads toward life.

This is the deepest polarity underlying the others.

---

58. The End of Death

Christian salvation culminates in resurrection.

Death is no longer the final definition of humanity.

The mortal body is transformed.

The person enters glory.

---

59. The End of Division

When death loses ultimate authority, the other divisions also become relativized.

male and female

earth and heaven

body and Spirit

individual and community

are no longer understood as ultimate alienations.

---

60. The Final Human

The final human is therefore:

Spirit-filled,

resurrected,

whole,

reconciled,

and **united with God.**

This is the culmination of Romans 7–8.

Conclusion — Flesh, Spirit, Death, and Life

Romans 7–8 provides the Pauline foundation for the theology of transformation developed throughout this book.

Romans 7 reveals the **divided human**.

The person recognizes the good but remains trapped within a conflict between desire and obedience.

The cry becomes:

“Who will deliver me?”

Romans 8 answers:

God, through Christ and the Spirit.

The movement is therefore:

flesh → Spirit

death → life

slavery → freedom

conflict → peace

condemnation → grace

old human → new human

mortality → resurrection

The body itself is not the enemy.

The problem is life according to **flesh**—existence governed by sin, self-centered desire, and separation from God.

The Spirit transforms the human from within.

This becomes essential for the book's understanding of male and female.

Biological sex belongs to embodied existence.

But the deepest Christian identity is not exhausted by the body.

The male and female both become:

children of God,

heirs of glory,

and **participants in the Spirit.**

Thomas then provides the mystical image:

“make the two one.”

Thus the complete synthesis is:

> **The divided human becomes one through Spirit.**

The male and female remain embodied distinctions, but they cease to function as ultimate spiritual divisions.

The flesh is no longer the master.

The Spirit becomes the governing principle.

Death no longer has the final word.

The body awaits resurrection.

The human becomes conformed to the image of Christ.

And nothing—not flesh, death, earthly powers, nor any other created reality—can finally separate the restored human from the love of God.

The Spirit gives life.

The divided human becomes whole.

The mortal human awaits resurrection.

And the restored human enters the glory of God.

Appendices

Appendix VII — Galatians 3:28

"There Is Neither Male Nor Female…"

The Text

A common English rendering of **Galatians 3:28** is:

> **"There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus."**

Paul places three pairs of earthly distinctions together:

Jew / Greek

slave / free

male / female

And then gives the theological conclusion:

“you are all one in Christ Jesus.”

---

1. The Place of Galatians 3:28

Galatians 3:28 is one of the most important Pauline texts for the theology of the **restored human**.

It does not stand alone.

It belongs to Paul's larger argument concerning:

faith,

the Law,

baptism,

Christ,

adoption,

and **the identity of God's people.**

The verse therefore describes a profound change in how human beings are understood **in Christ**.

---

2. The Three Divisions

Paul gives three pairs:

Ethnic

Jew / Greek

Social

slave / free

Sexual

male / female

These represent major divisions within the ancient social world.

Paul places all three under the same declaration of unity.

---

3. “Neither Jew Nor Greek”

The first distinction concerns ethnicity and religious identity.

Jew and Greek represented different covenantal and cultural identities.

In Christ, neither possesses exclusive access to God's promises.

---

4. “Neither Slave Nor Free”

The second distinction concerns social status.

The ancient world was deeply hierarchical.

Paul declares that these social distinctions do not determine a person's standing **in Christ**.

A slave can belong to Christ.

A free person can belong to Christ.

Their earthly status does not determine their spiritual worth.

---

5. “Male and Female”

The final distinction is:

male and female.

This is particularly significant for the theology developed throughout this book.

Paul places biological sex alongside ethnicity and social status as categories that do not determine one's standing in Christ.

---

6. What Does “Neither Male Nor Female” Mean?

This phrase has been interpreted in several ways.

It does **not necessarily mean**:

biological sex ceases to exist.

Nor does it necessarily mean:

men and women become physically identical.

Rather, Paul is declaring that male and female do not constitute separate spiritual classes within Christ.

---

7. Equality in Christ

The immediate conclusion is:

> **“you are all one in Christ Jesus.”**

The emphasis is therefore on **unity in Christ**.

The male believer and female believer possess the same fundamental status as members of Christ.

---

8. One in Christ

The phrase **“one in Christ”** is essential.

Paul does not say:

“you are all the same.”

He says:

“you are all one.”

Unity does not necessarily require sameness.

Two people can remain distinct individuals while belonging to one spiritual body.

---

9. Unity Without Erasure

This distinction is important for the theology of this book.

The restoration of humanity does not require denying biological reality.

A man can remain biologically male.

A woman can remain biologically female.

Yet both can possess the same spiritual identity:

in Christ.

---

10. Beyond Social Distinctions

The verse therefore relativizes ordinary social distinctions.

The world says:

Jew or Greek.

Christ says:

one.

The world says:

slave or free.

Christ says:

one.

The world says:

male or female.

Christ says:

one.

---

11. The New Identity

The believer receives a new identity.

The person is no longer defined ultimately by:

ethnicity,

social status,

or **sex.**

The deeper identity is:

belonging to Christ.

---

12. The Restored Human

This becomes a foundation for the concept of the **Restored Human**.

The restored human is not primarily defined by the categories imposed by the present age.

The person is defined by:

faith,

Christ,

Spirit,

and **participation in God's life.**

---

13. Galatians and Romans

This connects closely with Romans 8.

Romans describes believers as:

children of God

and

heirs.

Galatians describes believers as:

one in Christ.

Together they establish a new spiritual identity.

---

14. The New Creation

Galatians later speaks of the **new creation**.

The new creation represents humanity transformed beyond the divisions of the old order.

The believer belongs to something fundamentally new.

---

15. Old Humanity and New Humanity

The old humanity is characterized by:

division,

status,

ethnicity,

social hierarchy,

and **fleshly identity.**

The new humanity is characterized by:

faith,

Spirit,

unity,

and Christ.

---

16. Connection With Thomas 22

This makes Galatians 3:28 particularly significant when read alongside **Gospel of Thomas 22**.

Thomas says:

“make the two one.”

Galatians says:

“you are all one in Christ.”

The vocabulary differs.

The mystical direction is remarkably compatible.

---

17. Thomas and Paul

The two texts can therefore be placed together:

Thomas 22

male and female → one

Galatians 3:28

male and female → one in Christ

The first expresses mystical reunification.

The second expresses Christian unity in Christ.

---

18. The Difference Between Them

They should nevertheless not be treated as identical teachings.

Paul's immediate concern is **status before God in Christ**.

Thomas 22 is more mystical and cosmological.

The present synthesis brings them into dialogue rather than claiming that Paul simply meant exactly what Thomas meant.

---

19. Galatians and the Household Order

This raises an important question.

If Galatians 3:28 says there is neither male nor female, how does this relate to passages such as:

1 Timothy 2

Titus 2

and

Ephesians 5?

The answer developed in this book is:

spiritual identity and earthly role are not identical categories.

---

20. Spiritual Identity

At the level of spiritual identity:

male and female are one in Christ.

At the level of certain earthly institutions:

male and female may possess differentiated roles.

Thus:

identity ≠ role.

---

21. Earthly Order

Ephesians and the Pastoral Epistles describe:

marriage,

household,

teaching,

and **community order.**

These belong to embodied social existence.

---

22. Spiritual Destiny

Galatians speaks at a deeper level.

It asks:

Who belongs to Christ?

The answer is:

all who are in Christ.

Male and female share the same spiritual destiny.

---

23. The Hierarchy Is Not Ultimate

Therefore, even within a theology that accepts traditional household headship, the hierarchy cannot be treated as an eternal hierarchy of spiritual worth.

The husband is not spiritually more valuable than his wife.

The wife is not spiritually less valuable than her husband.

Both are one in Christ.

---

24. Christ Transcends Status

This follows the broader Pauline pattern.

Christ relativizes:

ethnic privilege,

social privilege,

and **sex-based spiritual privilege.**

The Kingdom is not inherited through earthly status.

---

25. The Female Disciple

Galatians therefore reinforces the possibility of the female disciple possessing full spiritual dignity.

She is not a lesser class of Christian.

She belongs to Christ.

She receives the same promise.

She participates in the same Spirit.

---

26. The Male Disciple

The male likewise cannot treat his sex as evidence of automatic spiritual superiority.

Being male does not guarantee:

wisdom,

holiness,

faith,

or **salvation.**

The male must also become a new creation.

---

27. The End of Spiritual Competition

The verse therefore undermines spiritual competition between the sexes.

The question:

“Who has greater spiritual worth?”

has already been answered.

Both are:

one in Christ.

---

28. The Androgynous Interpretation

The mystical interpretation developed in this book takes the principle further.

If male and female are united in Christ, then the spiritually restored human can be understood as transcending rigid psychological identification with one polarity.

This produces the concept of the:

Living Androgynous Spirit.

---

29. What Androgyny Means Here

Again, **androgynous** is being used symbolically.

It means:

the integration of masculine and feminine dimensions within the human person.

It does not require denying biological sex.

---

30. The Masculine and Feminine Within Humanity

The male can possess:

tenderness,

receptivity,

compassion,

and **nurture.**

The female can possess:

strength,

initiative,

courage,

and **authority.**

These qualities belong to humanity as a whole.

---

31. Beyond Stereotypes

Galatians 3:28 therefore challenges the idea that spiritual virtues are permanently divided according to sex.

There is no uniquely male path to holiness.

There is no uniquely female path to holiness.

The Spirit is available to both.

---

32. The One Human

The restored human integrates what earthly categories often separate.

The person can embody:

strength and tenderness,

authority and humility,

initiative and receptivity,

discipline and compassion.

The human becomes whole.

---

33. The New Family

Galatians also contributes to a broader transformation of social identity.

The Christian community becomes a new family.

Biological distinctions remain.

But spiritual kinship becomes deeper.

The believer's most fundamental relationship becomes:

belonging to Christ.

---

34. Baptism

The immediate context includes baptism.

Those baptized into Christ have:

“put on Christ.”

The new identity is therefore received through incorporation into Christ.

The old divisions lose their ultimate significance.

---

35. Putting on Christ

The image of **putting on Christ** is particularly significant.

The believer takes on a new identity.

The person is clothed in Christ rather than defined exclusively by the old identity.

---

36. The New Garment

Symbolically:

old identity → new identity

old humanity → Christ

division → unity

flesh → Spirit

This is the language of transformation.

---

37. The Body of Christ

Paul's wider theology describes believers as members of one body.

The body contains many members.

Yet it is one body.

This provides another analogy for Galatians 3:28.

---

38. Many and One

The Christian community is:

many persons

but

one body.

Likewise:

male and female

remain distinct embodied persons,

but become:

one in Christ.

---

39. The Mystical Body

This provides the ecclesial counterpart to the mystical anthropology.

The individual becomes integrated.

The community becomes integrated.

Both participate in Christ.

---

40. Beyond Ordinary Social Distinctions

The verse therefore establishes a principle:

earthly distinctions are real but not ultimate.

This is the key phrase for the present appendix.

Ethnicity is real.

Social status is real.

Sex is real.

But none determines one's ultimate position before God.

---

41. The Kingdom Perspective

From the perspective of the Kingdom, the most important question is not:

“What earthly category am I?”

but:

“Do I belong to Christ?”

The answer determines the person's deepest identity.

---

42. The Present Age

The present age organizes humanity through categories.

People are divided by:

race,

nation,

class,

sex,

wealth,

and **status.**

Galatians declares that Christ creates a deeper unity.

---

43. The Powers of Division

This also connects with the book's cosmic interpretation.

The powers of darkness thrive upon:

division,

hostility,

status competition,

and **alienation.**

The unity of Christ undermines these divisions.

---

44. Reconciliation

Salvation becomes reconciliation.

The person is reconciled:

to God,

to Christ,

to others,

and increasingly **within themselves.**

---

45. The Inner Reconciliation

The same principle can be applied inwardly.

The human being no longer needs to wage war against qualities merely because they are culturally labeled masculine or feminine.

The person integrates them.

---

46. The Outer Reconciliation

Externally, the person learns to recognize the spiritual dignity of others.

Male does not need to dominate female.

Female does not need to despise male.

Both can recognize:

one Spirit,

one Christ,

one Kingdom.

---

47. The End of Contempt

The verse therefore has implications for spiritual attitudes.

No believer should regard another believer as spiritually inferior merely because of:

sex,

social status,

or **ethnicity.**

Such contempt contradicts the unity Paul proclaims.

---

48. The End of Spiritual Privilege

Likewise, earthly privilege cannot become a claim to superior access to God.

The male does not possess a different God.

The female does not possess a different salvation.

Both stand before the same Christ.

---

49. The Restored Human

The restored human therefore possesses a new center.

Not:

sex

Not:

status

Not:

ethnicity

Not:

social position

But:

Christ.

---

50. The Living Androgynous Spirit

The book's final synthesis can therefore be stated:

> **The Living Androgynous Spirit is the human being whose deepest identity is established in Christ rather than in earthly social distinctions, and whose masculine and feminine dimensions are reconciled within a unified spiritual life.**

---

51. The Final Human

The final human is therefore not:

male against female.

Nor:

female against male.

Nor:

slave against free.

Nor:

Jew against Greek.

The final human is:

one in Christ.

---

52. The Restoration of Humanity

Galatians 3:28 therefore becomes a central text for the doctrine of restored humanity.

The restoration consists partly in removing the spiritual power of divisions.

Human beings remain diverse.

But diversity no longer means alienation.

---

53. Unity Without Uniformity

The Kingdom does not require everyone to become identical.

Unity does not destroy individuality.

The male remains male.

The female remains female.

The Greek remains Greek.

The Jew remains Jewish.

But none of these identities determines one's spiritual worth before God.

---

54. The One Spirit

The ultimate unity is spiritual.

Many bodies.

Many personalities.

Many histories.

One Christ.

One Spirit.

One spiritual family.

---

55. The Final Restoration

The restored humanity therefore moves through several stages:

division

↓

awakening

↓

faith

↓

union with Christ

↓

integration

↓

spiritual wholeness

↓

Kingdom

The earthly distinctions lose their status as ultimate realities.

Conclusion — Beyond Ordinary Social Distinctions

Galatians 3:28 is one of Paul's strongest statements concerning the transformation of human identity in Christ.

Paul does not say that male and female cease to exist biologically.

He says that these distinctions do not determine the believer's ultimate status **in Christ**.

The same principle applies to:

Jew and Greek

and

slave and free.

Christ creates a new identity deeper than the divisions of the present age.

This provides an important foundation for the theology developed throughout this book.

Ephesians 5 establishes an earthly marital order.

1 Timothy 2 describes differentiated ecclesial roles.

Titus 2 describes household formation.

But **Galatians 3:28** establishes the deeper spiritual principle:

> **"You are all one in Christ Jesus."**

Therefore earthly role cannot become spiritual superiority.

The husband may possess headship within marriage.

The wife may practice submission.

But both are one in Christ.

The male may occupy a particular earthly role.

The female may occupy another.

But both possess the same spiritual destiny.

Thomas 22 then gives the mystical image:

“make the male and the female into a single one.”

Thus the progression of the book reaches its fullest expression:

earthly distinction

↓

spiritual equality

↓

union in Christ

↓

integration of masculine and feminine

↓

restored humanity

↓

the Living Androgynous Spirit

The final identity is therefore not determined by the categories of the present age.

It is determined by Christ.

Not male against female.

Not slave against free.

Not Jew against Greek.

But one in Christ.

The restored human remains embodied and individual, yet participates in a spiritual unity that transcends ordinary social divisions.

And the ultimate mystery is:

many become one,

the divided become reconciled,

the old identity gives way to the new,

and humanity becomes whole in Christ.

Appendices

Appendix VIII — Thomas 22 and Thomas 114 Compared

The Relationship Between "Making the Two One" and "Making Her Male"

The relationship between **Gospel of Thomas 22** and **Gospel of Thomas 114** is one of the most important interpretive problems in the Gospel of Thomas.

Read separately, the sayings can appear to communicate different ideas.

Thomas 114 seems to place **"male"** above **female**:

> "I will lead her so as to make her male, that she too may become a living spirit…"

Thomas 22, however, appears to move beyond the distinction altogether:

> "When you make the two one … and when you make the male and the female into a single one…"

The crucial question is therefore:

Is "becoming male" the final goal, or is it a stage within a larger movement toward unity?

For the theology developed in this book, the second interpretation provides the more coherent synthesis.

---

1. The Two Sayings

The two passages can be reduced to their central movements:

Thomas 22

male + female → one

Thomas 114

female → male → living spirit → Kingdom

At first glance, this seems hierarchical.

But when the sayings are read together, a deeper pattern emerges.

---

2. Thomas 22: The Final Unity

Thomas 22 presents a series of reconciliations:

inner / outer

above / below

male / female

The conclusion is entry into the Kingdom.

The emphasis is therefore on **overcoming division**.

---

3. Thomas 114: The Controversial Transformation

Thomas 114 begins with Peter's rejection of Mary:

> “Let Mary leave us, because women are not worthy of life.”

Jesus responds by saying that he will lead her toward becoming “male” and becoming a **living spirit**.

The narrative therefore moves:

exclusion → transformation → life → Kingdom.

---

4. The Apparent Hierarchy

Taken literally, Thomas 114 appears to say:

female = deficient

male = superior

becoming male = becoming spiritually worthy

That interpretation should not be ignored because the saying genuinely uses hierarchical language.

It reflects an ancient symbolic world in which masculinity could be associated with spiritual or intellectual superiority.

---

5. But Thomas 22 Complicates It

Thomas 22 creates a major problem for a simple reading of male superiority.

It says:

> **"the male will not be male and the female will not be female."**

If becoming biologically or permanently male were the final spiritual state, this statement would make little sense.

The male himself must eventually transcend **"maleness."**

---

6. The Male Is Not the Final Category

This produces the central insight of the comparison:

“male” cannot be the ultimate spiritual identity.

If it were, Thomas 22 would have no reason to say that the male will cease to be male.

Therefore, in the mystical reading, “male” in Thomas 114 represents something that the seeker **moves through**, rather than the final state in which the seeker remains.

---

7. “Male” as a Symbol

The term can therefore function symbolically.

It may represent:

activity,

strength,

agency,

spiritual maturity,

completion,

or **transcendence of passive earthly existence.**

This interpretation does not require the biological transformation of Mary.

---

8. The Important Phrase: “Living Spirit”

The goal of Mary's transformation is explicitly connected to becoming:

“a living spirit.”

This is crucial.

If maleness itself were the ultimate objective, the phrase **“living spirit”** would be secondary.

Instead, the saying connects the transformation to spiritual life.

---

9. The Actual Destination

The progression can therefore be understood as:

female embodiment

↓

spiritual activation symbolized as “male”

↓

living spirit

↓

Kingdom

The final destination is not:

male.

It is:

Kingdom.

---

10. Thomas 22 Supplies the Final Key

Thomas 22 then provides the deeper conclusion:

male and female become one.

Thus the movement is:

division → transformation → unity.

---

11. The Two Sayings as Complementary

The two sayings can therefore be read as describing different moments of the same mystical journey.

Thomas 114

Describes **awakening from an inferior or incomplete state**.

Thomas 22

Describes **the consummation of awakening in unity**.

This makes Thomas 114 the more preliminary image and Thomas 22 the more comprehensive one.

---

12. Mary as the Example

Mary represents the person who begins within a socially marginalized category.

Peter says she should leave.

Jesus instead leads her toward spiritual life.

Mary therefore represents:

the excluded → included

the apparently weak → spiritually alive

the divided → integrated

---

13. Peter and the Old Order

Peter's statement can symbolically represent the old consciousness.

It divides humanity into:

male / female

worthy / unworthy

inside / outside

Jesus' response reverses the exclusion.

The person previously considered incapable of spiritual life becomes the subject of transformation.

---

14. The Reversal

The irony becomes especially powerful when Thomas 22 is brought into the discussion.

Peter effectively says:

female cannot enter.

Jesus says:

she can become living.

Thomas 22 ultimately says:

male and female become one.

Thus the final state undermines the original exclusion.

---

15. “Becoming Male” Is Not the Final Hierarchy

The synthesis therefore rejects the interpretation:

> **Women must become literally male because men possess inherently superior spiritual natures.**

That reading takes Thomas 114 in isolation and creates tension with Thomas 22.

The mystical interpretation instead understands “male” as **symbolic spiritual transformation**.

---

16. The Final State Transcends Both

Thomas 22 gives the final image:

not female over male

not male over female

but:

male + female → one.

The ultimate spiritual condition transcends the opposition.

---

17. The Androgynous Human

This is the foundation for the book's concept of the **Androgynous Human**.

The complete human integrates what the earthly world divides.

The masculine and feminine become dimensions of one spiritual humanity.

---

18. Androgyny Does Not Mean Biological Erasure

This interpretation does not require the claim that men and women cease to exist physically.

Rather:

biological distinction remains

while

spiritual opposition disappears.

This distinction is essential.

---

19. The Male Also Must Change

Thomas 114 focuses on Mary's transformation.

Thomas 22 reminds us that the male must also undergo transformation.

The male eventually:

“will not be male.”

Therefore the transformation is universal.

Mary is not the only one who must transcend ordinary identity.

---

20. The Female and the Male

The spiritual process can therefore be represented:

Female

female → “male” → living spirit

Male

male → no longer merely male → living spirit

Both eventually arrive at:

spiritual unity.

---

21. The Same Destination

The two paths converge.

The female does not ultimately remain inferior.

The male does not ultimately remain superior.

Both become:

living Spirit.

---

22. The Pauline Parallel

This is where Paul's theology becomes useful.

Galatians 3:28 declares:

> **“There is no male and female, for you are all one in Christ Jesus.”**

Paul does not use the same terminology as Thomas 22.

But the basic movement toward spiritual unity is striking.

---

23. Thomas and Galatians

The comparison can therefore be summarized:

Thomas 22:
male and female → one

Galatians 3:28:
male and female → one in Christ

The theological contexts differ, but both relativize sex as an ultimate spiritual boundary.

---

24. Thomas and Romans

Romans 7–8 supplies another dimension.

Paul describes:

flesh → Spirit

death → life

Thomas describes:

division → unity

Together they produce the larger mystical pattern:

fleshly division → spiritual integration → life.

---

25. The Living Spirit

The phrase **“living spirit”** in Thomas 114 therefore becomes the bridge between the two traditions.

The goal is not simply to alter an external category.

The goal is to become **alive in Spirit**.

---

26. Spirit Beyond Sex

Spirit is deeper than biological sex.

The male possesses Spirit.

The female possesses Spirit.

Spirit is not divided into two incompatible spiritual substances.

Both can participate in divine life.

---

27. The Masculine Within the Female

The mystical interpretation can therefore speak of a masculine dimension within the female:

strength,

agency,

courage,

initiative,

authority.

Mary's “becoming male” symbolizes the awakening of these dimensions.

---

28. The Feminine Within the Male

But Thomas 22 requires the reverse movement as well.

The male must recognize the feminine dimension within himself:

tenderness,

receptivity,

compassion,

nurture,

relationship.

Thus the male also becomes internally integrated.

---

29. The Inner Marriage

The resulting condition can be called an **inner marriage**.

The masculine and feminine dimensions become reconciled within the same person.

The human becomes internally whole.

---

30. The Outer Marriage

Ephesians 5 provides the corresponding earthly image.

Husband and wife become:

“one flesh.”

Two remain two persons.

Yet their lives become profoundly united.

---

31. One Flesh and One Spirit

The progression can therefore be represented:

Ephesians 5 → one flesh

Thomas 22 → male and female one

Thomas 114 → living spirit

Paul → life according to Spirit

The concepts converge upon **integration**.

---

32. The Difference Between Flesh and Spirit

There is nevertheless an important distinction.

“One flesh” describes marital embodiment.

“Living spirit” describes spiritual existence.

The first is earthly.

The second reaches beyond earthly embodiment.

---

33. Marriage as Symbol

Marriage can therefore become a symbol of the deeper mystical union.

The husband and wife remain distinct.

Yet they become one flesh.

Likewise, masculine and feminine remain distinguishable dimensions while becoming spiritually integrated.

---

34. The End of Division

The ultimate goal is therefore not the triumph of one pole over another.

It is the disappearance of **alienation** between the poles.

The male does not conquer the female.

The female does not conquer the male.

The two become one.

---

35. The Restoration of Humanity

The restored human is therefore:

not merely male,

not merely female,

but **whole.**

This is the final anthropology of the book.

---

36. The Role of “Male” in Thomas 114

The term “male” can therefore be understood as a **symbolic transitional category**.

Mary moves from a condition perceived as passive or incomplete into spiritual agency.

But she does not remain trapped in the symbol.

She becomes:

living Spirit.

---

37. The Role of “One” in Thomas 22

Thomas 22 describes the consummation.

The two become one.

The symbolism is broader than gender.

The same principle applies to:

inner / outer

above / below

and **male / female.**

---

38. A Three-Stage Model

The relationship can be expressed in three stages:

Stage I — Division

male / female

Stage II — Transformation

female → "male" → living Spirit

Stage III — Integration

male + female → one

This is the interpretive framework of this appendix.

---

39. The Danger of Stopping at Stage II

If the reader stops with Thomas 114, the result can become:

male = spiritually superior.

But Thomas 22 prevents that conclusion from being final.

The male himself must transcend "male."

40. The Danger of Ignoring Stage II

Conversely, if Thomas 114 is ignored completely, an important aspect of Thomasine symbolism disappears.

The saying is explicitly concerned with transformation.

Mary must move from one state into another.

The symbolism of **“becoming male”** therefore deserves interpretation rather than dismissal.

41. The Complete Reading

The complete reading holds both together:

Thomas 114 explains transformation.

Thomas 22 explains consummation.

One describes the journey.

The other describes the destination.

42. The Journey of Mary

Mary's journey can therefore be represented:

excluded

↓

called

↓

transformed

↓

living

↓

spiritual

↓

united

↓

Kingdom

The female identity is not destroyed.

It is relativized within a greater spiritual identity.

---

43. The Journey of the Male

The male undergoes a parallel transformation:

embodied male

↓

spiritually awakened

↓

integrated

↓

no longer defined exclusively by masculinity

↓

united

↓

Kingdom

Thus both ultimately undergo transformation.

---

44. The Final Human

The final state is therefore the **One Human**.

The person possesses:

strength and tenderness

agency and receptivity

discipline and compassion

masculine and feminine dimensions

without being divided against themselves.

---

45. The Living Androgynous Spirit

The term developed throughout this book can now be defined more precisely:

> **The Living Androgynous Spirit is the awakened human being who has passed beyond the spiritual opposition of male and female and integrated the complementary dimensions of humanity within a life oriented toward God.**

---

46. What the Concept Does Not Mean

It does not necessarily mean:

biological sex disappears,

men become women,

women become men,

or **all human differences cease to exist.**

Rather, it means:

no earthly distinction is permitted to become the ultimate definition of the Spirit.

---

47. The Kingdom

Both sayings ultimately point toward the Kingdom.

Thomas 114 says Mary will enter the Kingdom.

Thomas 22 says that those who accomplish the reunification will enter the Kingdom.

The same destination therefore stands behind both.

---

48. Kingdom as Fullness

The Kingdom is the condition of:

life,

unity,

wholeness,

and **communion with God.**

The divided human becomes complete.

49. The Pleromatic Interpretation

Within the Gnostic vocabulary used throughout this book, the Kingdom can be associated symbolically with **fullness**.

The human moves from fragmentation toward fullness.

The divided dimensions become integrated.

The Spirit returns toward its source.

50. Final Comparison

Thomas 22	Thomas 114
“Make the two one”	“Make her male”
Male and female	Mary and the female
Reconciliation	Transformation
Unity	Awakening

Transcendence of division	Movement beyond perceived deficiency
Final mystical condition	Transitional mystical imagery
Entry into the Kingdom	Entry into the Kingdom

The crucial relationship is:

Thomas 114 describes movement.

Thomas 22 describes completion.

Final Synthesis

Thomas 22 and Thomas 114 should not be read as though they were saying precisely the same thing.

They approach spiritual transformation from different directions.

Thomas 114 begins with exclusion.

Mary is regarded by Peter as unworthy because she is female.

Jesus reverses the exclusion and promises to lead her toward becoming **“male”** and **“a living spirit.”**

The movement is therefore:

female → transformation → living Spirit → Kingdom.

Thomas 22 begins with division itself.

It commands the seeker to:

make the two one.

It ultimately declares that:

“the male will not be male and the female will not be female.”

The movement is:

division → reconciliation → unity → Kingdom.

When the two sayings are read together, “becoming male” need not represent the final superiority of biological maleness.

Instead, it can be understood as **symbolic spiritual activation**—the transition from a state regarded as passive or incomplete toward spiritual life.

But that symbolic “male” is itself ultimately transcended.

The male also ceases to be merely male.

The female also ceases to be merely female.

Both become:

living Spirit.

Both move toward:

the One Human.

Both seek:

the Kingdom.

Thus the deepest progression is not:

female → male.

It is:

female → awakened Spirit

and

male → awakened Spirit.

Then:

male + female → one.

This produces the central doctrine of the book:

“Becoming male” is the transformation;
“making the two one” is the consummation.

The first is the awakening of the divided human.

The second is the restoration of the whole human.

And the final identity is neither simply masculine nor simply feminine.

It is:

the Living Androgynous Spirit.

The two become one.

The divided becomes whole.

The Spirit becomes alive.

And the human enters the Kingdom.

Appendices

Appendix IX — The Vocabulary of the Androgynous Human

The theology developed throughout this book depends upon a carefully distinguished vocabulary.

Terms such as **male, female, flesh, Spirit, one, image, living Spirit, Kingdom,** and **union** do not necessarily refer to the same level of reality.

Some describe **embodied existence**.

Others describe **spiritual transformation**.

Others describe the **final condition toward which the human being is moving**.

The vocabulary can therefore be organized as a movement:

> **Flesh → Male/Female → Image → Spirit → Living Spirit → One → Union → Kingdom**

This should be understood as a theological model rather than as a claim that these terms have identical meanings in every ancient Christian or Gnostic text.

---

1. Male

Basic Meaning

Male primarily denotes the embodied masculine human being.

In ordinary language, it refers to biological sex.

Within the mystical vocabulary of this book, however, **male** can possess a second, symbolic meaning.

It can represent:

activity,

agency,

strength,

initiative,

authority,

and **spiritual awakening.**

---

2. Male as an Earthly Category

At the level of embodiment:

male = masculine sexed existence.

The male possesses a body situated within the present age.

That body experiences:

birth,

desire,

labor,

aging,

suffering,

and **death.**

Therefore maleness belongs to the temporary embodied order.

---

3. Male as a Mystical Symbol

In **Thomas 114**, however, Jesus says that Mary will be made "male."

Within the interpretive framework of this book, this does not have to mean that Mary literally becomes biologically male.

"Male" can symbolize the movement from:

passivity → agency

ignorance → knowledge

incompleteness → spiritual maturity

death → life.

---

4. The Limitation of the Symbol

The symbol cannot itself be ultimate.

Thomas 22 states that:

> **“the male will not be male.”**

Therefore even the male must eventually transcend the category.

This prevents “male” from becoming the final spiritual ideal.

---

5. Female

Basic Meaning

Female denotes the embodied feminine human being.

As with male, this is initially a biological category.

But within the mystical vocabulary, female can also symbolize:

receptivity,

relationship,

nurture,

embodiment,

and **potential awaiting awakening.**

---

6. Female as an Earthly Category

The female body, like the male body, belongs to embodied existence.

It experiences:

birth,

desire,

reproduction,

suffering,

aging,

and **death.**

Sexual embodiment is therefore part of the present age.

---

7. Female in Thomas 114

Mary represents the female within the narrative.

Peter declares that women are unworthy of life.

Jesus reverses the exclusion.

Mary becomes the example of the female who is capable of becoming spiritually alive.

The significance therefore lies in **transformation**, not biological condemnation.

---

8. Female and Spiritual Potential

The female is not spiritually incapable.

The very fact that Jesus promises to lead Mary toward the Kingdom establishes her spiritual potential within the narrative.

The female body therefore cannot be treated as an absolute barrier to spiritual life.

---

9. Spirit

Spirit represents the deepest principle of life and divine orientation.

In Paul's vocabulary, life according to Spirit stands against life according to flesh.

Spirit therefore represents:

life,

freedom,

peace,

communion with God,

and **transformation.**

---

10. Spirit and the Human

The Spirit is not simply another psychological faculty.

Within Christian theology, the Spirit is associated with God's life and presence.

The human being becomes spiritually alive through participation in that divine reality.

---

11. Spirit Beyond Sexual Distinction

Spirit is not inherently divided into:

male Spirit

and

female Spirit.

The male can receive Spirit.

The female can receive Spirit.

The same divine life can inhabit both.

---

12. Flesh

Flesh is one of the most easily misunderstood terms in this vocabulary.

It does not simply mean:

body

or

matter.

Especially in Paul, “flesh” often refers to human existence oriented toward sin and opposed to the Spirit.

---

13. Flesh as Orientation

The fleshly condition is therefore characterized by:

self-centered desire,

sin,

ignorance,

mortality,

and **alienation from God.**

The body itself is not necessarily the problem.

The problem is life governed by the fleshly principle.

---

14. Flesh and Sexual Identity

Male and female belong to embodied existence.

But:

male/female ≠ flesh in the Pauline sense.

A man can live according to Spirit.

A woman can live according to Spirit.

Biological sex therefore does not determine whether someone is spiritually alive.

---

15. Flesh and the Present Age

The flesh belongs to the temporary condition.

Paul's language in Romans 7–8 describes the struggle of embodied humanity under the power of sin.

The person begins within fleshly existence but is called toward Spirit.

---

16. One

One represents the overcoming of division.

It is one of the most important terms in Thomas 22.

The objective is to:

“make the two one.”

The two remain distinguishable but no longer exist as ultimate opposites.

---

17. One Does Not Mean Identical

Unity does not necessarily mean sameness.

Two people can become united without becoming numerically identical.

Likewise, male and female can become spiritually one without requiring the denial of embodied distinction.

---

18. One as Integration

Within the present theology, **one** therefore means:

reconciled

integrated

undivided

whole

and **communing.**

The human no longer experiences masculine and feminine as mutually alien principles.

---

19. Living Spirit

Living Spirit is perhaps the most important phrase connecting Thomas 114 with the rest of the book.

Jesus says Mary will become:

> **“a living spirit.”**

The goal is therefore not simply transformation of social identity.

It is **life**.

---

20. Living Versus Dead

The contrast is:

dead → living

ignorant → knowing

divided → whole

fleshly → spiritual

outside → Kingdom

The living Spirit represents awakened existence.

---

21. Living Spirit and John 6:63

This can be compared with:

> **“It is the Spirit that gives life.”**

The conceptual parallel is useful even though Thomas and John belong to different textual traditions.

Spirit is associated with life.

---

22. Living Spirit and Romans 8

Romans 8 likewise connects Spirit with:

life

and

peace.

The Pauline and Thomasine vocabularies therefore provide a useful conceptual dialogue:

Spirit → life

flesh → death.

---

23. Image

Image refers to the human being understood in relation to the divine image.

The concept originates particularly in Genesis:

humanity is created in the image of God.

The image therefore establishes humanity's original dignity.

---

24. The Image and Division

Within the mystical interpretation, the human image becomes obscured through:

ignorance,

sin,

division,

and **attachment to the merely earthly.**

The image remains present but requires restoration.

---

25. Christ as Image

Paul gives Christ a particularly important relationship to divine image.

Christ becomes the definitive revelation of what humanity is meant to become.

The restored human is therefore increasingly conformed to Christ.

---

26. The Image and the Androgynous Human

Within this book's synthesis, the restored image is not restricted to one biological sex.

The divine image encompasses humanity as humanity.

Thus the male and female each participate in the image.

The complete human integrates the dimensions that earthly categories separate.

---

27. Kingdom

Kingdom represents the final destination of spiritual transformation.

It is the realm or condition associated with:

divine rule,

life,

truth,

wholeness,

and **communion with God.**

---

28. Kingdom and Thomas

Thomas repeatedly speaks of discovering or entering the Kingdom.

Thomas 114 explicitly ends with the possibility of entering the Kingdom.

Thomas 22 likewise connects the reunification of opposites with Kingdom.

---

29. Kingdom Beyond the Present Age

The Kingdom therefore represents a reality deeper than ordinary earthly existence.

The person is no longer ultimately governed by:

social status,

sexual hierarchy,

flesh,

or **death.**

The Kingdom reveals the deeper order.

---

30. Union

Union describes the process and condition of reconciliation.

It can refer to several levels:

Marital

husband + wife

Psychological

masculine + feminine

Spiritual

human + God

Mystical

divided → one

31. Union Is Not Confusion

Union does not necessarily mean that distinctions disappear into an undifferentiated substance.

The husband remains husband.

The wife remains wife.

The human remains human.

God remains God.

But communion becomes possible.

32. The Hierarchy of the Vocabulary

The terms can now be arranged conceptually:

Embodied level

Male / Female

Fallen orientation

Flesh

Transformative principle

Spirit

Awakened condition

Living Spirit

Restored identity

Image

Reconciled condition

One / Union

Final destination

Kingdom

This provides the vocabulary for the entire book.

---

33. The Movement of Transformation

The human begins within embodied distinction:

male or female.

The person experiences the struggle of flesh.

The Spirit awakens.

The person becomes living.

The divine image is restored.

Division is overcome.

The person enters union.

The Kingdom becomes the final horizon.

---

34. Male and Female Are Not Errors

An important clarification is necessary.

The theology does not require the conclusion that biological sex is itself a mistake.

The problem is treating sex as the **ultimate spiritual identity**.

The body is real.

But the body is not the entirety of the person.

---

35. Flesh Is Not the Body

Likewise:

flesh ≠ physical body.

A person can possess a physical body while living according to Spirit.

Paul's contrast concerns the governing orientation of existence.

---

36. Spirit Is Not Disembodiment

Similarly:

Spirit ≠ rejection of all embodiment.

Paul's resurrection theology points toward transformed embodiment.

The ultimate Christian hope includes resurrection.

---

37. One Is Not Uniformity

Likewise:

one ≠ identical.

Unity does not erase individuality.

The restored human remains a person.

---

38. Union Is Not Absorption

And:

union ≠ annihilation.

The human does not necessarily disappear into God.

Rather, the human participates in divine life.

---

39. Kingdom Is Not Merely a Place

Finally:

Kingdom can refer not merely to a geographical location but to the reality of divine rule and life.

The Kingdom is the fulfillment of the transformation.

---

40. The Vocabulary as a Spiritual Grammar

These terms function together like a grammar.

Male / Female describe embodied differentiation.

Flesh describes fallen orientation.

Spirit describes divine life and transformation.

Living Spirit describes awakened existence.

Image describes humanity's divine origin and restored form.

One describes reconciliation.

Union describes communion.

Kingdom describes consummation.

---

41. The Vocabulary of Thomas 22

Thomas 22 emphasizes:

two

one

male

female

inside

outside

above

below

Its central concern is reconciliation.

---

42. The Vocabulary of Thomas 114

Thomas 114 emphasizes:

female

male

living spirit

Kingdom

Its central concern is transformation.

---

43. The Vocabulary of Paul

Paul contributes:

flesh

Spirit

death

life

old human

new human

image

Christ

one body

This provides the Christian framework for the transformation.

---

44. The Combined Vocabulary

The book therefore combines the vocabularies:

Thomas → unity

Paul → transformation

Genesis → image

Ephesians → marital union

Pastoral Epistles → earthly order

The result is the theology of the restored human.

---

45. The Androgynous Human as Synthesis

The **Androgynous Human** is therefore not simply a biological hybrid.

It is a theological symbol.

It represents the human being in whom the divided masculine and feminine dimensions have been reconciled.

---

46. The Living Androgynous Spirit

The final term combines several others:

Living

from spiritual awakening.

Spirit

from divine life.

Androgynous

from the reconciliation of masculine and feminine.

Together:

> **Living Androgynous Spirit**

means the spiritually awakened and integrated human.

---

47. The Restored Image

The restored human is ultimately understood as an **image** of divine fullness.

The human reflects God not through biological sex alone but through the integrated virtues of:

love,

wisdom,

justice,

compassion,

strength,

and **holiness.**

---

48. The Inner and Outer Human

The outer human is:

male or female.

The inner human is:

Spirit.

The restored human becomes:

whole.

This distinction is foundational to the book.

---

49. The Final Vocabulary

The entire system can therefore be summarized:

Term	Primary Meaning
Male	Embodied masculine existence; symbolically, agency and spiritual activation
Female	Embodied feminine existence; symbolically, receptivity and spiritual potential
Flesh	Life oriented toward sin, desire, mortality, and alienation
Spirit	Divine life and transforming principle
Living Spirit	Awakened spiritual existence
Image	Humanity's relationship to divine likeness
One	Reconciliation beyond division
Union	Communion and integration
Kingdom	Final realization of divine life and wholeness

---

50. Final Synthesis

The vocabulary of the Androgynous Human describes a movement from **division to wholeness**.

The human begins as:

male or female.

The human encounters:

flesh,

desire,

mortality,

and **division.**

The Spirit awakens.

The human becomes:

living.

The divine image is restored.

The masculine and feminine are integrated.

The two become:

one.

The human enters:

union.

And union reaches its fulfillment in:

the Kingdom.

Thus the central vocabulary can finally be reduced to one movement:

> **Male and female are embodied distinctions. Flesh is the fallen orientation of embodied life. Spirit is the principle of divine life. The Living Spirit is awakened humanity. Image is humanity restored to divine likeness. One is the overcoming of division. Union is communion. Kingdom is the consummation of that communion.**

And the central theological formula of the book becomes:

Flesh → Spirit

Division → One

Dead → Living

Image obscured → Image restored

Male / Female → Integrated Human

Separation → Union

Present Age → Kingdom

The final human is therefore not defined by the polarity from which the journey began.

The final human is **whole**.

The Spirit is alive.

The image is restored.

The two are one.

And the human enters the Kingdom.

Appendices

Appendix X — The Complete Synthesis

A Concise Statement of the Theology of the Androgynous Spirit

The theology developed throughout this book can be summarized as a movement from **division to unity, flesh to Spirit, death to life, and earthly identity to restored humanity**.

It brings together the mystical language of the **Gospel of Thomas**, the flesh-and-Spirit anthropology of **Paul**, the household order of the **Pastoral Epistles and Ephesians**, and the broader Christian concept of humanity restored in Christ.

The central proposition is:

> **The human being is embodied as male or female, but the deepest spiritual identity of the human being is Spirit. Through Christ, the divided human is awakened, the masculine and feminine are reconciled, the divine image is restored, and the human becomes one in Spirit and enters the Kingdom.**

---

1. The Two Natures

Human existence possesses two fundamental dimensions:

flesh

and

Spirit.

Flesh describes humanity's temporary embodied condition and, in Paul's language, the orientation of life governed by sin and separation from God.

Spirit represents divine life and the transformation of the human person.

---

2. Flesh Is Not Simply the Body

The body itself is not inherently evil.

Rather, **flesh** describes existence dominated by:

desire,

ignorance,

sin,

self-centeredness,

and **death.**

The same embodied person can instead become governed by Spirit.

---

3. Male and Female

Male and female belong to embodied existence.

They are real distinctions within the present world.

But they are not the deepest possible definition of the human being.

The human being is more than biological sex.

---

4. The Symbolic Masculine and Feminine

Within the mystical vocabulary of the book, masculinity and femininity can also symbolize complementary dimensions of humanity.

The masculine can represent:

strength,

agency,

direction,

initiative,

and **authority.**

The feminine can represent:

receptivity,

nurture,

relationship,

compassion,

and **care.**

Neither set of qualities belongs exclusively to one biological sex.

---

5. The Divided Human

The fallen human experiences division.

There is conflict between:

desire and reason,

flesh and Spirit,

inner and outer,

above and below,

male and female.

The human being experiences fragmentation rather than wholeness.

---

6. Thomas 22

Thomas 22 provides the central mystical command:

> **“Make the two one.”**

The saying applies this principle to:

inner and outer,

upper and lower,

and

male and female.

The Kingdom is associated with accomplishing this reunification.

---

7. Thomas 114

Thomas 114 presents Mary as the example of the female being transformed into a:

“living spirit.”

The controversial language of **“making her male”** is interpreted here symbolically.

“Male” represents a transitional movement toward:

agency,

spiritual maturity,

and **life.**

It is not the final spiritual identity.

---

8. Why “Male” Cannot Be the Final State

Thomas 22 provides the decisive qualification:

> **“the male will not be male and the female will not be female.”**

Therefore the final state cannot simply be:

female → permanent male superiority.

Instead:

female → spiritual awakening → living Spirit → unity.

And the male undergoes transformation as well.

---

9. The Male Also Transcends "Male"

The male must also move beyond merely identifying himself with earthly masculinity.

He must become:

loving,

humble,

compassionate,

self-controlled,

and **Spirit-filled.**

The masculine itself becomes integrated with the feminine.

---

10. The Androgynous Human

The **Androgynous Human** is therefore the restored human in whom masculine and feminine dimensions no longer exist as spiritually alien opposites.

This does not necessarily mean biological sex disappears.

It means sex no longer constitutes an ultimate spiritual division.

---

11. The Living Spirit

The goal is ultimately not to become male.

The goal is to become **living Spirit**.

This corresponds with the broader biblical principle:

Spirit gives life.

The awakened human is alive to God.

---

12. Paul's Contribution

Paul provides the vocabulary of:

flesh

versus

Spirit.

Romans 7 describes the divided human.

Romans 8 describes the Spirit-filled human.

The transition is:

death → life

slavery → freedom

condemnation → grace

flesh → Spirit.

---

13. The Restored Image

Humanity was created in the **image of God**.

Sin obscures that image.

Spiritual transformation restores it.

Christ becomes the definitive image according to which humanity is renewed.

---

14. Christ as the Model

The restored human is not simply an abstract spiritual being.

Christ provides the model.

The human learns:

love,

service,

humility,

sacrifice,

truth,

and **holiness.**

---

15. Galatians 3:28

Paul declares:

> **“There is neither male nor female … for you are all one in Christ Jesus.”**

This establishes the spiritual equality of male and female in Christ.

Earthly distinctions remain, but they do not determine ultimate spiritual status.

---

16. Earthly Role and Spiritual Identity

The theology therefore distinguishes:

earthly role

from

spiritual identity.

The Pastoral Epistles and Ephesians describe particular earthly roles.

Galatians describes unity in Christ.

Thomas describes mystical transcendence.

These can be understood as different dimensions of the same theological system.

---

17. The Household Order

Ephesians 5 presents marriage as an ordered relationship.

The wife is called toward:

submission and respect.

The husband is called toward:

sacrificial love,

nourishment,

and **care.**

The husband's authority is therefore inseparable from responsibility.

---

18. Authority Is Not Domination

Christian headship cannot legitimately mean:

cruelty,

ownership,

coercion,

or **abuse.**

The model is Christ.

Christ's authority is expressed through self-giving love.

---

19. The Wife Is Not Spiritually Inferior

The wife's submission does not establish inferior spiritual worth.

She remains:

a disciple,

a moral agent,

a bearer of the divine image,

and **a participant in the Spirit.**

---

20. Titus 2

Titus 2 provides another dimension of female vocation.

Older women teach younger women.

They transmit:

wisdom,

faithfulness,

self-control,

purity,

kindness,

and **love.**

Thus the Pastoral tradition does not reduce women to silence or passivity.

---

21. The Woman as Teacher

Within the appropriate sphere, the woman becomes a teacher and spiritual guide.

The older woman forms the younger.

The household becomes a place where Christian character is transmitted.

---

22. Submission as Discipline

Within this theological system, submission is understood as a form of discipline rather than proof of lesser spiritual nature.

But all human submission ultimately remains subordinate to God.

No human being becomes God for another person.

---

23. The Husband as Guide

The husband occupies a guiding role within the household order.

But his guidance must be:

wise,

self-sacrificial,

protective,

loving,

and **Christ-centered.**

The greater the responsibility, the greater the obligation to serve.

---

24. Marriage as an Image

Ephesians describes husband and wife becoming:

“one flesh.”

Marriage therefore provides an earthly image of the larger mystical principle:

two → one.

The two remain distinct persons while becoming profoundly united.

---

25. The Inner Marriage

The mystical interpretation extends this principle inward.

The human integrates:

masculine and feminine

within the same spiritual identity.

The result is the **inner marriage** of complementary dimensions.

---

26. Union Does Not Mean Erasure

Unity does not require the destruction of distinction.

The restored human does not have to cease being embodied.

Rather:

distinction remains

while

alienation disappears.

---

27. The Cosmic Dimension

The present age is characterized by spiritual conflict.

Paul describes:

powers,

darkness,

flesh,

and **death.**

The Gospel presents liberation from this condition.

---

28. The Powers of Division

The powers of darkness can be understood symbolically as forces that perpetuate:

ignorance,

fear,

accusation,

division,

and **alienation.**

The restoration of humanity therefore becomes a form of liberation.

---

29. From Darkness Into the Kingdom

The movement is:

darkness → light

ignorance → knowledge

division → unity

death → life

flesh → Spirit

present age → Kingdom.

---

30. The Kingdom

The Kingdom is the final horizon of the theology.

It represents:

divine life,

wholeness,

communion,

truth,

and **restoration.**

---

31. The One Human

The restored human is the **One Human**.

The person is no longer fundamentally divided against themselves.

The inner and outer become integrated.

The masculine and feminine become reconciled.

The human becomes whole.

---

32. The Living Androgynous Spirit

The final synthesis can therefore be stated:

> **The Living Androgynous Spirit is the awakened human being whose deepest identity is grounded in Spirit and Christ rather than earthly distinctions, whose masculine and feminine dimensions have**

been reconciled, whose divine image is being restored, and whose life is oriented toward the Kingdom.

---

33. What the Theology Does Not Claim

This synthesis does **not** necessarily claim:

that biological sex is unreal,

that men must literally become women,

that women must literally become men,

that the body is inherently evil,

or **that earthly distinctions have no practical significance.**

Instead, it claims that none of these things constitutes the **ultimate spiritual identity** of the person.

---

34. The Complete Movement

The entire theology can be represented as:

Flesh

↓

Division

↓

Awakening

↓

Spirit

↓

Living Spirit

↓

Restored Image

↓

Male and Female Reconciled

↓

One Human

↓

Union

↓

Kingdom

---

35. Theological Formula

The doctrine can be condensed into nine propositions:

1. Humanity is embodied as male and female.

2. Embodiment is temporary and belongs to the present age.

3. Flesh, in Paul's sense, describes existence governed by sin rather than merely physical matter.

4. Spirit gives life and awakens the human being to God.

5. Male and female do not constitute ultimate spiritual divisions.

6. Thomas 114 symbolizes transformation through the language of becoming “male” and becoming a living spirit.

7. Thomas 22 provides the consummation: the male and female become one.

8. In Christ, earthly distinctions do not determine spiritual worth or access to salvation.

9. The restored human becomes spiritually whole and enters the Kingdom.

---

36. The Central Mystery

The central mystery can therefore be stated in one sentence:

> **What begins as two becomes one.**

The human begins divided.

Spirit restores unity.

---

37. The Final Identity

The deepest identity of the human being is therefore not:

male

or

female

but:

living Spirit in Christ.

Biological sex remains part of embodied existence.

It does not remain the final measure of spiritual identity.

---

38. The Final Human

The final human is:

embodied yet Spirit-filled,

individual yet united,

masculine and feminine yet beyond their opposition,

earthly yet oriented toward heaven,

mortal yet destined for resurrection.

---

39. The Final Union

The ultimate union is not merely:

man + woman.

It is:

humanity + God.

Marriage becomes an earthly image.

The Spirit provides the inner transformation.

Christ provides the way.

The Kingdom provides the fulfillment.

---

40. Final Creed of the Androgynous Spirit

> **I affirm that humanity is embodied as male and female, yet the Spirit is deeper than bodily distinction.**
>
> **I affirm that flesh, when understood in the Pauline sense, is the condition of humanity**

governed by sin, desire, and death, and that Spirit is the principle of divine life.

I affirm that the human being is created in the image of God and is called to have that image restored.

I affirm the mystical command to "make the two one," understanding male and female as distinctions that can be reconciled without becoming ultimate divisions.

I understand the saying "make her male" as symbolic language of spiritual awakening and transformation, whose goal is not permanent biological superiority but the becoming of a living Spirit.

I affirm that the male also undergoes transformation, since the ultimate spiritual state transcends the categories of male and female.

I affirm that, in Christ, male and female possess equal spiritual dignity and share one spiritual destiny.

I affirm that earthly marital and household roles do not determine ultimate spiritual worth.

I affirm that Christian authority must be expressed through love, sacrifice, responsibility, and service rather than domination.

I affirm that the final human is the restored human: whole, Spirit-filled, reconciled, and united.

I affirm that the destination of this transformation is the Kingdom of God.

The two become one.

The dead become living.

The image is restored.

The divided human becomes whole.

And the Living Spirit enters the Kingdom.